Volume LIX CHICAGO, JUNE 13, 1907 Number 15

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Heart's Treasures

On winter meadow, once, a little child,
In digging 'neath the snow as fancy led,
Unroofed a tiny streamlet's frozen bed,—
Then danced at treasures there, in joyance wild:
Rare icy arabesques, rich gems up-piled,—
Encrystaled wonders! But his bosom bled,
And sore he wept, as day grew warm o'erhead,
To see them vanish in the radiance mild!

That child of old? Long since he grew a man;
But ne'er has season flown,—fall, winter, spring—
That magic streams have not heart's treasures dealt:
Sweet friends, dear children; power to dream and plan;
The earth's fresh face; and—yea!—the faith to sing
Instead of weep when life's dear joys swift melt.

JAMES H. WEST.

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UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

The Tower Hill Encampment and Summer School

JUNE 29—SEPTEMBER 18

Tower Hill is situated on the Wisconsin River. It is the summer residence of Jenkin Lloyd Jones and the restful retreat of some forty or more people who prefer rest to rush, spiritual comfort to excitement and style, communion with nature to "Summer Resort" delusion, fellowship with the birds and the trees to the turmoil of "society." Pure air, pure water, wooded acres, the wide, sweeping river, the flowers in nature's garden, the anthems and the hallelujahs of birds and beasts, all the glories of nature gladden the life, rest the mind, refresh the spirit, open the windows of the soul toward the mountain heights of life.

Tower Hill owns its own cows, affording an abundance of pure milk; cultivates its own garden, which yields a full variety of fresh vegetables.

THE SUMMER SCHOOL

JENKIN LLOYD JONES, CONDUCTOR

JULY 14—AUGUST 28

PROGRAMME

Sunday, July 14. Opening sermon in the Emerson Pavilion by Jenkin Lloyd Jones, "The Power of Poetry."

Daily except Saturday, 8:30 to 9:30 a. m. Nature studies and out-of-door work. Arranged by the president of the Summer School, T. R. Lloyd Jones, superintendent of schools, Wauwatosa, Wis., to whom apply for further particulars.

Studies in Religion

11:15-12:15 m. Fourth year work in the seven-year course in the study of religions. "The Blank Leaf Between the Old and New Testament"—the Hebrew religion meeting the classical world. The study will reach from Alexander the Great to Seneca and Epictetus and will consider the Apocryphal and other Jewish writings of the period. The list of books published below indicates the range of the lessons and the books that will be in the hands of Mr. Jones, the leader. A copy of the Apocrypha, Revised Version, is the only book that need be in the student's hands.

Poetry and Sociology

8 p. m. Lectures and readings in sociology, poetry, etc., Ruskin's "Time and Tide," Browning's "Balaustion's Adventure," with excursions into Whitman and current poetry.

"A Modern Symposium," by G. Lowes Dickinson; "Heretics," by Gilbert K. Chesterton; "Sex and Society," by W. I. Thomas; "The Church and the Changing Order," by Shailer Matthews; "The Religion of Ruskin," by William Burgess; "Three Acres and Liberty," by Bolton Hall. "The Turn of the Balance," Brand Whitlock.

Ministers' Retreat—August 4-9

The regular program will be suspended and the week will be spent in such free intercourse, communion and consultation as may be planned by the ministers and teachers in attendance. The informal program will be in charge of Rev. C. A. Osborne, secretary Congress of Religion.

Woman's Meeting—August 16-18

A Congress of Woman's Clubs will be held during the session of the Summer School, beginning Friday night and continuing to Sunday evening. Dates and program to be announced later. For further particulars enquire of the committee appointed by the very successful meeting of last year: Mrs. Clinton DeWitt, Platteville, Wis.; Miss L. E. Stearns, secretary of Wisconsin Free Library Association, Milwaukee, Wis.; Mrs. Richard Lloyd Jones, Hillside, Wis.

Afternoons and Saturdays will be free for resting, reading, riding, walking, at the pleasure of the individual.

Sunday Meetings

There will be three Sunday gatherings, viz.: Opening Sunday of the Summer School, the Ministers' Retreat Sunday and the Women's Congress Sunday, at which there will be speaking morning and afternoon, with dinner from baskets or in the dining hall.

READING LIST

The following list of reference books is printed for the benefit of students attending. Those starred are the most important. For further information inquire at the Lincoln Centre Shop, Abraham Lincoln Centre, Chicago.

The Course in Religion. Fourth year in the Seven Years' Course. The Hebrew Religion Meeting the Classical World; or, The Blank Leaf Between the Old and New Testament.

*The Apocrypha, revised version; 60c and $1.25.
*The Assumption of Moses. London. $2.50.
*The Apocalypse of Baruch. London. $2.50.
*The Book of Enoch. Andover. $1.50.
*The Book of the Secrets of Enoch. Oxford.
*Josephus.
*Philo, four vols. (Bohn Library.)
*Sibylline Oracles, translated by Milton S. Terry. (Methodist Book Concern.)
*Seneca, any edition.
*Epictetus, any edition.
*Farrar's "Seekers After God."
*The Blank Leaf Between the Old and New Testament; or, The Non-Biblical Jewish Writings; abstracts of class room talk; Jenkin Lloyd Jones. (Unity Publishing Company.) 25c.
*Churton's "Uncanonical and Apocryphal Scripture." London. Must be imported.
Bissell's Commentary on the Apocrypha, in the Lange series. (Scribner's.) $3.
Cheyne's "Jewish Religious Life After the Exile." (Putnam.) $1.50.
*Cornill's "History of the People of Israel." (Open Court.) $1.50.
*Monteflore's "Bible for Home Reading." Part II. (Macmillan.) $1.25.
Messages of the Later Prophets. Sanders & Kent. (Scribner's.) $1.25.
Any standard history of the Jews for this period.
Schurer's, 5 vols., $8; Greatz's, 6 vols., $9; Renan's, 5 vols., $7.50.
W. J. Deane's "Pseudepigrapha." (Rare.)
"The Bible for Learners," 2 vols.; $1.50 per vol.
Kuenen's "Religion of Israel." Vol. III.

Sociology.
John Ruskin's "Time and Tide." POETRY.
"Twenty-five Letters to a Working Man of Sunderland."
Robert Browning's Balaustion's Adventure.
Whitman's Poems.

TERMS

Room in Longhouse and board, $7 per week. Two occupying the same room, $6.00 each. Table board, $4.50 per week. Single meals, 25 cents. Transportation from Spring Green to Tower Hill, 50 cents; trunks, 50 cents; valises, 15 cents. Trip to Spring Green and return when the buckboard is going, 25 cents. Laundry on the grounds, reasonable rates. Board and care of horse, $10 per month. A few cottages are available for the season. Summer School registration fee, $5 for the entire period of five weeks; admits to all classes, lectures, etc.; family tickets, $7; by the week, $2; family tickets, $3.

Spring Green, the station by which Tower Hill is reached, is on the Prairie du Chien division of the Chicago, Milwaukee & St. Paul railroad, thirty-five miles west of Madison and 218 miles from Chicago. Tower Hill is on the summer resort list and round trip tickets at reduced rates will be obtainable from Chicago from May 15 to October 15.

For board, cottages, etc., address

MRS. EDITH LACKERSTEEN

Abraham Lincoln Centre, Oakwood Boulevard and Langley Avenue, Chicago

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LIX THURSDAY, JUNE 13, 1907 NUMBER 15

Oh for that charity
That in humanity
Sees God in every face,
Though bare of any grace.
Oh for that gentleness
Which still in tenderness
Knows that though sometimes wrong
All souls to God belong.
Give me an humble mind;
Help me, O Lord, to find
Thy work in all mankind,
Loving and true.
Give that gentleness
Which still in tenderness
Seeks for the loveliness
Hidden from view.

Alice G. Cobb.

A writer in the parish paper of the Bethany Congregational Church of Chicago well says:

The crying need of civic life anywhere is an absolutely independent paper, with no party affiliation and no advertising interests to bias its views, a paper that fears neither man nor devil, but will tell the truth and the whole truth, no matter who is hurt.

The newspaper gives hopeful account of the recent attempt of eight householders of Kansas City to lessen the perplexities of housekeeping. They have "discharged the cooks, pulled down the kitchen windows, put the pots, pans and plates away, and organized a colony club." A two-story six-room brick house, within a block of all these households, has been rented, a competent woman chef with two women assistants has taken possession of it, and each of the eight families eat at their own table, furnished with their own linen and silver. At the end of each month the cost will be computed and each family will pay its share. The result is a reduction of cost and a still greater reduction in strain. Is not this a movement toward the simple life? The step is not a menace but a safeguard to the home. This particular attempt may be one more failure, but it paves the way to the sure successes, the higher cooperations of life.

Another Chicago youth was killed by his chum last Saturday night as the result of a dance-house quarrel; a boy 20 years old becomes the murderer of another boy 22 years old. The "beer keg in the corner of the hall," from which all imbibed freely, is the direct cause. Poor boys! The slayer is more to be pitied than the slain. Both are victims, shall we not say innocent victims, of the brutal man or men who for the sake of the petty nickels involved, taking advantage of their innocence and inexperience, smote both of them with incompetency and the horrible crime springing therefrom. And still the city fathers and the mayor of Chicago have recently been very active in trying to find a way to save the dance hall and "the innocent beer mug" in connection therewith. Gentlemen of the council, decent citizens, complacent fathers and mothers, these things need not be, ought not to be and in the better time to come must not be. There are other, safer, nobler ways for young people to give expression to the happy tides of youthful life that surge through their veins.

Sanitary Progress for May, published by the N. O. Nelson Company, is before us in its attractive blue and white dress. It is crowded with details of the now famous profit-sharing venture of this successful business house. It carries out its profit-sharing on long lines. It, to copy the words of the magazine, "seeks to provide for all employes and their families whenever they need it, not only for old age, but disability, sickness and death, not only a fixed and skimpy pension, but a very reasonable living. * * * Poverty or the fear of poverty is neither a nightmare nor a bugbear to any Nelson employe; and in the same direction we have done something towards customers and shall do more. They are a part of our family and all of them are assured against poverty and are free from the fear of it." These are far-reaching lines and difficult tasks, and on that account all the more inspiring. Failure on these lines will be greater triumphs than the brilliant successes reached by the millions on lower lines. Indeed, there can be no failure on these lines, for all experiments are invaluable contributions to the problem. The intelligent outside world is anxiously waiting for the outcome of the present conflict between this profit-sharing system of N. O. Nelson at Le Claire and the Labor Union plan, some phases of which have locked horns with the N. O. Nelson plan.

The *London Tribune*, apropos of the announcement that Charles M. Schwab, the well-known multi-millionaire of New York, is trying to dispose of his magnificent house on Riverside Drive, which he built with such pride, at a great sacrifice, because of the exhaustive efforts of living in it, publishes a most pathetic cartoon entitled "The Rich Man's Burden." It shows a figure straining to carry the enormous bag marked

"wealth" tied to his back. He is a man of power, bending heroically to his task. His fine form is strained and his face is dripping with sweat as he staggers along over a stony, barren road towards the fair city, domed and spired, attractively situated amid the foothills of the Delectable Mountains. It is the City of "Simplicity," "Health," "Friendship." No pilgrim yearned for it more sincerely or strove for it more strenuously, but the city is far away; the road is long, broken by rocks and interrupted by streams. Without the pack, this man of power and fine tastes would surely win the goal; but life is too short, his strength inadequate to win these boons that ought to be the right of all earnest seekers, with the horrible pack upon his back. The cartoon shows great wealth in its true light. The bearers of these burdens are pathetic figures in the social landscape, challenging pity rather than envy. If it be true that these great fortunes are necessary to the progress of the race, then these overtaxed servants of civilization appeal to us for sympathy, are objects of unspeakable pity rather than of flippant contempt or of unreasoning envy.

Apropos of the discussion of the church-going problem of our sermon columns this week, the following from the parish bulletin of the Rev. W. Wallace Hart of the Garfield Park Congregational Church shows how pressing are the questions involved and how many earnest people are giving their thought to it. With society as with individuals, when the disease is properly diagnosed the remedy is not far to seek and often is simple.

The church has had to face the particular problems of every age. Some significant questions of this day await answer.

1. Why do so many people absent themselves from the regular services of the church?

2. Why do one thousand people assemble each Sunday in McVicker's theater to discuss purely social topics?

3. Why do other groups, such as the Anthropological Society, meet in large gatherings and even pay an admission to hear and to discuss economic, political, social and philosophical subjects, with so great disregard to the churches?

4. Why are the Sunday theaters, base ball parks, skating rinks and other places of amusement so popular and the churches have space to let?

Why has the Christian Science Church, with no elaborate program or ritual, made such a phenomenal growth?

Has the church lost its hold upon the people?

Has the church lost her passion for the welfare of the people or have the people advanced beyond the thought and form retained by the church?

Has the church failed to interpret the age?

In Roman Catholic countries, when the people absent themselves from the church to attend cock fights, gambling dens and bull fights, the Protestant blames the Catholic Church, but in America the indifference to the church cannot be so explained.

There have never been so many helps outside the church as today.

Has the church delegated to the libraries, schools, Y. M. C. A.'s and kindred organizations a part of the work of the kingdom?

In proportion to the helps had today, it is not clear that the people are stronger in moral character.

What is the work of the church and what method should be employed?

The *Chicago Tribune* celebrated its sixtieth anniversary last Monday and it displays among its prominent sources of congratulation a column that sets forth its "World Scoops," its "great 'beats' in news." Among these evidences of skill and energy as a newsgatherer are such items as these: "First news of the capture of Island No. 10—1862;" "Advance publication of the complete text of the New Testament as revised by the London committee—1881;" "First announcement in detail of the victory of Admiral Dewey in Manila Bay—1898;" "First news of the liquidation of John R. Walsh's banks—1905;" "Exclusive accounts of the pursuit and capture of Bank President Stensland in Morocco;" "Publication of complete text of the letters that caused disruption between President Roosevelt and Ambassador and Mrs. Bellamy Storer —1906." Doubtless these are triumphs which challenge the admiration of the experts and arouse the envy of its rivals, but there are other exhibits which doubtless the *Tribune* might compile that ought to go much further in commending the paper to homemakers and prove that it is a desirable visitor to the fireside. During the sixty years gone it doubtless could make a commendable exhibit of unjust scandals suppressed; of the good name and fame of innocent men and women protected; of bad men in its own party rebuked before election as well as after, and good men on the other side recognized and encouraged under similar circumstances; of lawlessness in high places exposed, and the vulgarity of the avenue deplored, as well as the degradation of the slums. The issue which celebrated its triumph contains, also, the report of a church council which deplored that a Chicago minister, "the innocent victim of malicious gossips who has been made the town talk, the jeer of the prurient and the butt of ridicule of the smart ones by the Chicago papers for two weeks past;" a council of twelve dignified, honorable representatives of the church and of society—six ministers and six laymen, after careful and thorough investigation, reported that no one was found who would try to substantiate anything before the council. Said one member of this court: "We knew there was someone sticking a knife into his back. There are men and women, even in churches, low enough to attack the purest with scandal and the tongue of shame." Said the secretary of the council: "We could not find a shadow of a substance to any of the rumors that gave rise to the big scandal." To the credit of the *Tribune* and other papers let it be said that the findings of the court were promptly published in a reasonably conspicuous manner. But the mischief was done and the cruelty to the parties involved and their families is the smallest part of the wrong done, though this is incalculable. It has touched thousands of young lives with prurient thoughts and poisoned as many homes with cynicism; touched church and church activities and churchly men and women with sneers and leers. Newsmongering is not the highest function even of a newspaper. Sixty years hence we hope and believe the *Tribune* will

still be a great newspaper and the credentials for respect and confidence on these high lines will have steadily grown.

Sunday Opening

Much agitation is going on among municipalities concerning "Sunday closing." A strong combination of organizations, of which the German Turner Societies are typical, has been pledged to defeat the new charter in Chicago because it is supposed to menace the "open Sunday," or, at least, because it refuses to submit that question to the "home rule test." Mayor Busse, like his predecessors, has openly refused to even attempt to enforce the state law for the closing of saloons on Sunday, which is operative in cities as in the country, but he has made a concession to the "decencies" by ordering that all saloons shall be operated behind closed blinds on Sunday. This is a concession to the feelings of the people who must pass by on their way to church.

We cannot well conceive of a greater indignity to the ethical sense and a greater menace to the decencies and the spiritual integrities of the community than to have such an order emanate from the chief executive. It is a premium on hypocrisy, a safeguard to the *indecencies,* a shield to shameless doings.

For our part, we would welcome home rule in this matter for Chicago, believing that if adequate opportunity is given to carry the issue to the polls on its own merits, irrespective of party entanglements, the time is now or soon will be when the decent elements of the city would demand that the rest day, the one day in seven, be held sacred for the innocent recreation and the legitimate renewals of all its people, including bartenders and the attendant industries. The saloons should be closed because they interfere with the innocent recreations of the city and make strenuous the day that ought to be sacred to the relaxations and the re-enforcements of life. A citizen from Boston assures us that the police requirement in that city is that the curtains of saloons shall be *up on Sundays* and the doors padlocked on the outside. This is in the interest of "honor bright."

But in a great municipality there is much yet to be done in the way of "Sunday opening" before Sunday closing can be legitimately emphasized. We mean the Sunday opening of legitimate attractions, innocent outlets—open air concerts, the noble drama and, above all, the sober attractions of the great out-of-doors.

Last Sunday a friend who knows how to do missionary work with his automobile carried the writer through the grounds of the locally famous "South Shore Club." This is a club of wealthy men, who secured a foothold within the prohibition territory of Hyde Park and undertook, by the dazzle of its magnificence, the elegance of its surroundings, to legitimatize the traffic of liquor, which, in that territory, is made illicit under the law. The under courts closed the bar and the situation is accepted for the time being while the case is being carried up to the higher courts. Meanwhile, the thirsty equip themselves with "lockers" in the basement of the club rooms, which they keep stocked with their private supply, which supply is made available for such courtesies and hospitalities as the occasion may demand. Last Sunday afternoon there was a solid battery of automobiles lining the driveways, perhaps a hundred of them, packed as solidly as they could be arranged, while the passengers, men and women, were being entertained inside in royal fashion—music, games and banquetings. The grounds are charming, even with the belated spring; the buildings a dream of delight in their luxuriousness and openness. Here is another half mile or more of the lake shore withdrawn from the public for the special use of this private corporation of wealthy men. We do not wish that the wealthy should have less accessibility to Lake Michigan beach, but we do wish the poor had more. And the Sunday openness of the South Shore Club, stripped of its exclusiveness and expensiveness, but preserving its artistic beauty and orderly dignity, is the prerequisite of a legitimate "Sunday closing" of the dives, the brothels and the saloons, with their sour atmosphere and degrading pleasures.

As we multiply the Sunday opening of legitimate amusements and attractions, the things that minister to mind and conscience, can we enforce the Sunday closing of the things that debauch and degrade?

Literary Note

Newton Mann's book on the Bible is continuing its good work as a revealer. Rev. George A. Thayer, minister at Cincinnati, writes: "'The Evolution of a Great Literature' is highly satisfactory, most skilful in its condensation of the enormous discussion into a comparatively brief compass, and full of fresh suggestiveness. I endeavor to know, at least through the theological reviews, what is being done in reconstructive study; but I had not chanced to fall upon the conception of the Pauline literature here set forth in so attractive and persuasive a way. Amid the multitude of treatments of the Bible which begin in courage and end in obscurantism, it is refreshing to read one whose spirit is so strong from first to last. The author has the thanks of all of us who are concerned in building the walls of the new faith of reason. Not the least of the book's admirable qualities is its adaptation to the average lay mind as well as to professional theological students."

Hopefulness, laughter, and cheer! Scatter them wherever you go like roses on your path. Give them in place of grudges and throw them out instead of hints. Exchange them for insinuations, and substitute them for complaints. Take them to your shopmates in the morning, and bring them back to your loved ones at noon. Furnish them in the office, and put them in the mail. Carry them to the sick, and leave them with the unconsoled. Everywhere and always with your Christian geniality, warm up the cold streets and hearthstones of the world.—*Rev. J. L. Tyron.*

THE PULPIT

Deathless Tasks and Permanent Investments

A SERMON BY JENKIN LLOYD JONES, DELIVERED IN THE ABRAHAM LINCOLN CENTRE, JUNE 9, 1907.

A STUDY OF THE CHURCH.

"Why are men so disposed to refer all church problems to the women?"

"Why is the modern man so loath to form church-going habits?"

"A postal card answer to these questions will help out the sermon for June 9, to which you are invited."

The postal card on which these words were printed was prepared with my own constituency only in mind, but a surplus of cards and the growing sense of the significance and timeliness of the questions induced me to send the same card with a few additional words to some forty members of the faculty of the University of Chicago and perhaps to as many of my brother ministers in Chicago and immediate vicinity, the names being selected without much discrimination from the ministerial lists of the various denominations at hand.

I propose to give, with as little elimination as possible, the bulk of the replies received, eliminating only the words of friendly greeting, of personal explanation and apology. As will be seen, all took the question seriously, as I meant they should, and all, in one way or another, recognized the perplexities and profundity of the problem and the inadequacy of their replies. The limitations of time and space can thus be pleaded at once for all of them.

At the outset, let me also eliminate any thought of a personal or local purpose in this composite sermon. Personally I have no grievances to discuss. My ministry of twenty-five years in Chicago has been supported and advanced by the generous, frank and persistent coöperation of manly men. During this time I have built two church buildings, every nail in both of which has been paid for largely by men, and, under the circumstances, as things go in Chicago, a goodly number of men have given me a constant and appreciative hearing. These responses come, not from men who are "talking back," but from men who are facing with me a common problem and who are trying to bear with me the common burdens that rest upon those who seek the elevation of character, the nobility of the home, the purity of the state, and the advancement of the Kingdom of God.

First, then, I let the ministers speak,—twenty of them. Here is the testimony of Baptist, Presbyterian, Congregational and other denominations. Perhaps it is worth noting that all but one of them are, I believe, workers in so-called evangelical churches.

MINISTERS.

1.

I. I think men are disposed to refer church problems to women because the strenuous life we live saps all interest and energy.

The gospel the church has preached has not made its appeal to the men. It has been too much for personal salvation, and men have not felt the great need. Appeal to worship reaches the women; appeal to work will better reach men.

Responsibility has not been definitely laid upon the men. The social plea is going to reach the men.

II. Men do not feel that the church has anything to give them. Social life, literary tastes, are gratified elsewhere. If the minister could have one sermon to prepare and make that excel in content and form what papers and ordinary books serve, intellectual men would go to church.

2.

I. Business preoccupation, mental fag when Sunday comes. Increasing tendency to use Sunday as a day for physical recuperation.

II. On the part of the pulpit: Failure to preach a virile message; lack of appeal to the heroic in achievement; emphasis on virtues characteristically feminine. Failure of the church to find for man a man's work to do; things men can do and do do in active life not sufficiently recognized as legitimate church activities.

3.

I. Because church problems have too often been presented in a manner to appeal to sentiment and mysticism, rather than to practical viewpoint of masculine mind.

II. Exhaustion, due to competitive system.

Abstract and technical nature of some preaching, requiring too great strain of attention; sentimental and trivial preaching not worth a man's time to hear.

General presumption that no necessary relation exists between church-going and everyday life.

4.

I. I do not find it so. While we have fewer men members of our church as yet in our audiences, men are as numerous as they are in the population about the church, and at our mid-week meetings for prayer and conference, and among our Sunday-school teachers and workers, the number of men equals the number of women.

II. The modern man is not specially loath to form church-going habits, in my experience. Men are in our audiences in large numbers because a virile gospel is preached,—one that appeals to the man-qualities of courage, practicality, work, comradeship, etc.

5.

I. Self indulgence. Tobacco, drink and licentiousness have drained the keen heroic spirit necessary to the self-sacrificing work of the church.

II. Energy spent in money-making creates a materialistic view of life and men see no need of being born again. They feel it will be all right somehow.

6.

The religious instinct is more easily smothered (by materialistic suggestions) in men than in women.

7.

I. In the churches known to me the men do not "refer all church problems to the women," but solve them for themselves and do such work as men are adapted to do, though they are nobly aided by the women.

II. The preaching has ceased to be doctrinal and argumentative and has become sentimental.

The preacher in his sentimentalities does not speak with any authority of any kind, but tries to guess at truth, a process which a manly man does not much respect.

The sermon often advocates negations, denials, doubts, which no man wants reinforced in his soul, having enough of them already.

The prayers are often cold and stagy and the music positively painful.

8.

I. and II. Because they are reëngaged with other work, for on them falls the keen responsibility of support. The man, not the wife, must carry on the business. If an employer, he must have an eye to his employees, as the woman need not.

This tends to weaken his sense of obligation to God. His moral sense is often paralyzed by adopting questionable if not dishonest methods in business, because "others do it." The woman's moral sense is left purer in the quiet of her home, hence she feels more inclined to worship. The average woman, as a result, feels a greater anxiety for the moral training of her children than men, and this tends to deepen her own religious life,—one feeds the other. Woman hears little profanity in her home, but the men—I'm sorry for some. Woman is rarely asked to drink; how many men have their moral sense blunted by this custom? They then feel less interest in church attendance. Occasionally I have more men than women at my prayer meetings.

9.

I. Is it an unconscious testimony to the higher ideality of woman and her closer acquaintance with things of the spirit, coupled with a preference on the part of the men to deal only with the material?

II. I believe the modern man fails to see the reason for church-going. He asks what good is there in it, and has no definite answer. The idea of worship has very little influence; he can get mental stimulus by reading, so why go to church? Then, church-going is to him a side thing, without meaning for life. To attend church and enter into the spirit of it would be to become for the time a different person. This is not wholly his fault. The church is far too much a matter unconnected with life.

10.

I. Many men are indifferent to the church because they are so entirely engrossed in the materialism of business. When

Sunday comes, which is the principal day for the promotion of church life, they are positively too tired to give attention to anything else save rest and the necessary recreation that the severe brain and physical strain of the previous week demands.

II. Many men are by the gross materialism of the age blunted on the spiritual side of their natures, so that the message of the church does not at all appeal to them. It is the message in a strange language, of whose interpretation they are incapable. You will find the men of the age are equally blunted to all other spiritual and finer cultivations of the mind. The concert room of the best music, the better drama of the theater, the literary club, the best books of the library appeal to the mass of men with scarcely more success than the church.

No doubt, too, the church does not appeal to men because of its too generous atmosphere of emotionalism. The church has insisted too much upon the sentimentality of conversion, of faith, of hope and of love. Its effort has too much been to make people cry instead of showing them that the "kingdom of God" is a robust righteousness, a splendid school for the development of character, a fine opportunity for the inspiration of truth, an earnest call to make the best of body, soul and spirit.

Men are not generally sentimentalists. The pressure of present day conditions compels them to deal constantly with hard facts. They are not averse to faith, but it must be a faith grounded on good reasons. Sentimentalism can be satisfied with an "unreasoning faith," but in these days, when every project must give a reasonable answer for the hope that is in it, the children of this generation require the declarations of truth that is not spun from hypotheses and speculations, but is grounded upon the great facts of nature and the positive lessons of history.

11.

So far as my own congregation is concerned here and there in places where I have preached, it is customary to have more men in the congregation than women, and my personal observation is that men are as good church-goers as women and that women have grown to be as difficult to reach for the gospel as men, which I am very sorry to see and very sorry to say.

12.

I preached last Sunday evening on "Excuses for Not Attending Divine Services," and a fine fellow who lives on the South Side stepped up to me after service and said that he and his wife had attended a church for two years on the South Side and they simply froze them out. He remarked that there is more fellowship in a billiard hall, in a saloon, and in lodges than we find in many churches. I think what the men need is a place for hearty fellowship—comradeship. That is at least one reason why they are not there. Perhaps our gospel has not enough virility in it to appeal to the men.

13.

I spoke on your questions at a ministers' meeting yesterday. No definite answer. My answer is: The lack of a definite, personal, religious experience for the average man which recognizes the necessity of the church as a factor in spiritual living.

14.

I. They don't think it pays. The average orthodox preacher preaches with a positiveness about things of which he knows nothing and the people distrust his declarations.

II. Women take to the church because of its social qualities.

15.

I. Because he is a shirk.

II. Because he would rather stay at home and read the Sunday papers.

16.

All my experience and observations contradict that implication. The real question: I go to the theater occasionally and I find more women proportionately than men. In fact, I have just as many men in my congregation as the actors have in theirs, proportionately to the number of women. I go to the art galleries—same phenomenon. The modern man is no more loath to go to church than to the theater, art gallery, etc. So he goes to baseball, football, bull fight, etc.

17.

Partly because the church so often rejects the human nature of the man and partly because the human nature of the man so often rejects the Christ.

18.

I. In my experience they are not. In the churches where I have been I have not found it to be the case, but have found the men disposed to take their full share of the responsibility in dealing with the problems of church life and work.

II. It is not so much so because modern man is averse to church-going as that he is so preoccupied and absorbed with the business of the day that he does not give it his attention, and from lack of attention the habit of indifference rapidly develops.

19.

I. Partly because women are always ready to take them up and partly because men are busy with other things. The problems, as presented in these days, except when some important movement is on hand, are not quite calculated to interest men accustomed to deal in large matters. Then a very large class of men are not accustomed to deal with business problems or be leaders in anything. They work for wages, are clerks, etc., and do not think nearly so much as their wives.

II. The modern man is loath to go to church, first, because he gets up late Sunday morning, then wants to read the Sunday papers till dinner time, then likes a rest till evening. Were the evening service as interesting and strong as it might be made it is possible a good many men would be attracted to it. But the chief difficulty is, first, the average sermons are not attractive, and, secondly, there is a sort of feeling abroad that if a man lives a tolerably decent sort of life he need have no fear as to the future. The real matter is: men are not giving the religious problem the attention it deserves and perhaps because the pulpit is not magnifying the problem as much as it should. Unconscious agnosticism is more influential with men than we are willing to admit.

20.

I. Many men probably regard church business as too much petty detail; others are unwilling to bear responsibility which has but little fame and still less tangible compensation. There is an undefined persuasion that the church business is effeminate.

II. The failure to discern a vital relation between religion and ethics. "I can be as good outside of a church as in it." Religion to many men appears visionary and intangible to "practical" men. "I believe what I can see." The high standard of ethics set forth in the average church offends the easy-going and atrophied conscience of multitudes when they do attend. The plain disclosure of the everyday plain truths makes them uncomfortable unless they yield to its power. "I won't go there any more." Doubtless some refuse to attend on the ground of "class distinctions," money, degree, apparel, etc., but as these distinctions are not in evidence at public school exercises, theaters and other places where the people really desire to go, the objection does not appear tenable. The excuses are legion. Probably these are sufficiently representative.

UNIVERSITY OF CHICAGO PROFESSORS.

Next I give the answers of ten professors of the Chicago University. I wish the courtesies of the situation permitted me to add to the clear words the potency of the well-known names. I can only assure you that they are names of men known and honored throughout this country and beyond the seas, to sit at whose feet is a privilege we all would covet.

1.

My impression is that the majority of men who "do things" find the church simply uninteresting. They care little for the "faith that was delivered to the saints," but are intensely interested in action. I have found that an appeal to definite service will lay hold of the modern man when an appeal to belief in what he cannot understand will not.

The church must be stripped of its ecclesiastical formulae and its ecclesiastical tests and take its place in the midst of modern movements in a modern way before it can become what it ought to become, the greatest force in our civilization.

2.

I. Are they? In the strong churches I know of problems are taken up and solved by practical business men, with or without the coöperation of women.

I question the assumption of question II. As I think, partly because he thinks that the strenuosity of the week days justifies mental and physical inertia on Sunday, and partly because the average church gives him nothing that interests him; nothing that he feels he can "use" in his business. The church that really refreshes and enriches will have men in its pews. *Nest-ce-pas?*

3.

I. *Denied.* Men are not disposed to "refer all church problems to women." Many men work through their wives, because their wives have time and the men have not. But the men *think.*

II. Because the preacher does not give them food for thought. Too many preachers are living in the times of David and Jeremiah.

4.

I. I feel that our social customs tend to make women conservative—followers of the old, well established—hence, sticking to the institutions without question. That their daily round gives them a narrower horizon, gets them less in the conflict of wide personal intercourse, hence gives them less opportunity to change the ground of a fixed belief. That women are the weaker animals and have had to put up with imposition and suffering on every hand, and the promises of the church are the best and about the only solace. In a higher social stratum women are the leisure class, and the church offers a fixed and easy program of occupation. The church, with us, is strongest as a social club, and hence satisfies the gregarious instinct.

II. Men are, as a rule, leading an active life, in which other men's wills and wants are crossed at every turn. Men learn that desires are won by fighting or by purchase—another form of fighting. That as a rule, might is right and possession ten points in the law, and in so far is not in sympathy with the doctrine of peace on earth. All men's experience goes to show that events are a mere flow of effects from antecedent causes, which he can see or which he comes to believe in as proximate, and in so far no miracles are found, and the efficacy of prayer is held in growing doubt. So one by one the principles and practices of the church are seen to be foreign to the actual conditions he has to live in every day; that the religion, as taught from the ordinary pulpit, is obsolescent. I believe Dr. Crapsey was right in saying, "We are standing at the death-bed of a great religion."

Many men, sometimes I think most men, subscribe to the creeds with mental reservations enough to cover most or all of the points, and listen to the dogma because it all comes in the day's work, or they have to do it if they align themselves in any measure with an active social movement, most of the purposes of which they are in sympathy with.

From long observation, I am led to believe that the quality of the preacher is a very large element; that the method of choosing and training and pauperizing the ministers, with bills paid and half-fares and beggarly salaries, creates a man who knows little of the real world men have to live and work in, and can have no message for such men. The ordinary Protestant minister, so far as I have seen him, is a distinctly inferior person, and a morning paper, or fishing trip, or baseball game is much to be preferred to anything he can give.

5.

I. Yankee-like, I will answer by asking the "modern man" why the visitors of art galleries and the students of art are nearly all women? Why is the best music heard chiefly by women? Why do women in coeducational institutions take most of the prizes for scholarship and keys of the Phi Beta Kappa?

Why are most of the best literary books bought and read by women?

Why are most of the humane and educational enterprises chiefly in the hands of women?

Why are the big crowds who grow furiously enthusiastic and mad over brutes and animal agility in prize fights, cock fights and ball games chiefly men?

Why are there in prisons about five or six men to one woman?

For one "fallen woman" now many fallen men?

The sun is in the heavens; only the man who broods over a muck-rake does not see it.

The best men and wisest are religious; perhaps they are not always as churchly as we preachers desire.

Some men stay away as a protest against dullness and unreality.

It is a mixed situation. I have no theory, but our duty is clear. As Carlyle said: "When the doubter says No, let those who believe drown negatives with Yes.

6.

I. Men leave church questions to women for the same reason that they leave the art museum and the orchestra hall to women. Men are a little more civilized Cossacks, while women are a good deal more civilized Amazons.

7.

I. The modern man has a vague perception that what is said and done in the churches has little relation to what he deems the *real* world—that is, the world of business. He would class the church with good literature, or philosophic speculation, or with similar activities, not bad in themselves, but irrelevant. He also has a vague perception that women are not in reality part and parcel of this real world in which he is so intensely interested, and therefore he leaves art and poetry and religion to them. In a measure, therefore, we have reversed the order of the ancient Greeks. In their civilization the women and slaves did the work while the men took an interest in art, literature and matters of that kind. This difference between ourselves and the Greeks must, however, not be pushed too hard. The modern man is simply indifferent to church problems because he is largely out of touch with the fascinating interests that absorb his attention six days in the week.

8.

I. I am not sure but that most men are indisposed to assume responsibility for matters other than those to which they give their primary attention. To many of them the results of church work are not sufficiently tangible to make a strong appeal. Many men are slow to admit that religion is an essential element of moral welfare.

II. I believe there are many men who are religious in the best sense of the term who are not church-going men. They hesitate to form habits which restrict their freedom of action; that is, which might interfere, for example, with their devoting Sunday forenoons to the reading of some good literature rather than to going to church. In many instances they feel that they can read something which is quite as inspiring as that which they may hear; they may not realize the loss of the personal element in the speaker.

9.

To your postal-card question my answer is: I do not know. Being a church-going man myself I have no way of understanding the point of view of an outsider. I believe thoroughly in the possibility of accomplishing much by organization of the men in the church. It must be that the Christian religion, as it is now presented, does not have anything of value to men.

10.

I. I think that in most churches men take care of the actual business, such as administering finances, employing pastors, erecting buildings, conducting various services, ushering and the like. Many churches have very successful men's clubs. This simply means that there is a natural division of labor between men and women in the church, as elsewhere.

II. As to the church-going habit: It may be that thorough inquiry would show that as large a percentage of the male members as of female members attend the services. Of course there are more women than men in the membership and naturally there are more at the services. It is probably true, however, that in any organization where men and women hold membership on equal terms the women predominate and attend regular meetings more than men. It is partly a matter of sex. Women enjoy "seeing folks" more and they respond more readily to forms, to authority and to custom. They also constitute increasingly the "leisure class." Men are more individualistic, less conventional, enjoy more action and have always been devoted to more irregular interests, such as hunting, gaming, promoting and adventure of all kinds. They cultivate initiative more than receptivity. Hence, in this age, and especially in the city, all "dress" occasions tend to bore them. This boredom is greatly increased in many church services by wornout ideas, remote conceptions of life and dull routine.

LAYMEN OF ALL SOULS CHURCH.

Lastly, I give you the testimony of fourteen laymen from my own parish, some of whom have fallen into the dangerous habit of their Pastor, of writing at such length as to necessitate pruning.

1.

Probably the prevailing reason is that most men are so constantly away from home during the week, subject to pressing duties, that when Sunday comes the opportunity for relaxation and the privileges that go with it are too irresistible to be overcome.

A less common reason is that many men look upon life and its problems at short range and are not willing to make any sacrifices of either time or money that do not show immediate results, hence the influences of a habit, although a good one, do not receive the consideration that such a resolution would justify.

2.

Men do not go to church and leave church matters to the women because they consider church and so-forth only something fashionable, a mere formality, which has hardly any influence on human life as the "business man" looks at it. For this reason most men are ashamed to be considered churchgoers, except Catholics. They do not believe what the orthodox church teaches and cannot find a connection between church and science.

3.

Our religious belief does not teach that a person will be spiritually lost or damned for neglecting to attend church and take an interest in religious and ethical studies. As I understand it, attendance at religious services is considered essential by devout Catholics. A consistent member of an orthodox denomination also believes it important though perhaps not absolutely essential to take part in public worship and share in the responsibility of church management.

The emotional side of the orthodox religions, and especially songs, affords more pleasure and exhilaration than is brought out in the services of All Souls' Church.

The Chicago business man is generally thoroughly absorbed in his business, and if he drops it entirely for Sunday he thinks he needs a change in the way of rest or recreation, and feeling that going to church is not absolutely necessary and that it will involve an effort of the mind, which may have been overworked the balance of the week, to follow a good sermon he decides to do something easier.

Women who are usually tied pretty closely to home all the week are generally glad to get away for a few hours to church, where they can be sociable for even five or ten minutes, though I wouldn't pretend to say the desire for sociability is the only motive drawing women to church.

4.

Our early religious teachings were that the only prerogative of the church was to save the soul from perdition. This belief has been very generally abandoned, yet the modern man has not learned that there is a higher evangel being offered—at least by some of the churches. Hence he leaves church problems for the women to solve, presuming they have more time, whilst he turns from them as something insipid, non-essential and of no intrinsic value.

5.

The modern man is afraid of the church. He always has the greatest reverence for it, regardless of his understanding of it. He is afraid some Sunday sermon may show him why he should not close Monday's deal and make a little pile. The church cannot be taken into modern business because the ethics of the church would upset business, and that would never do in our prosperous country.

He refers the questions of the church to Mrs. Modern Man because he likes to believe she is a little better morally than he. He must bolster up his false conception of her in some way (and this is one of the mediums) for fear he will awaken some day to find that she is a fellow creature.

6.

People generally have grown out of the idea that church-going was at least a partial necessity in the scheme of salvation, and the men have come to this condition sooner than the women, from their more general mingling with each other.

7.

I go to church, to concert, to lecture, to drama to increase my stock of knowledge or confirm what I have accumulated.

8.

Modern man wants quick action—demands the kernel at once—songs, sermon, benediction.

9.

I. Indifference. Because they believe women have the finer religious instinct and defer to it.

Because they are not in sympathy with many practices in the modern church,

II. A mistaken idea that they need that day for rest.

The Sunday newspapers and the monthly magazines.

10.

I. Taking it for granted that the woman attends church oftener and is more familiar with church affairs, the man doubtless thinks the woman the better judge in church matters and so defers to her.

II. A mature friend thinks that the present day neglect of church on man's part is the reaction against the condition or tradition of being compelled to go to church. That is, the present day man has made up his mind that he does not have to go, as he or his forefathers once believed.

I think that men attend less than women for one reason: that church is less of a diversion from the six-day routine. Woman's routine centers around the home during the week and she is glad to get away from it on Sunday. Man, being away from home most of the day, finds home itself something of a diversion on Sunday morning.

I think also that, in the minds of many men, the preacher stands in the attitude of a dictator, and they resent dictation. The average man feels that his opinion and his wish ought to count for something in the organizations with which he is identified.

The feeling of transitoriness which grows with the flat-dweller, I think, retards many from forming permanent church connections.

Personally, my strongest objection to going to church habitually is that it spoils my only full off day of the week for doing the many things I dream of during the week, of doing when I shall have time.

11.

I. In so far as the implication of the question is true, it is because the church stands, in the mind of the average man, as a social institution merely, conserving moral and ethical gains, to which women, as the leisure class and as the class whose sex-psychology naturally fits them to participate in social activities not demanding the aggressive, dynamic qualities usually characteristic of the successful business man, are peculiarly adapted. Men have interests, broadly speaking, which seem to affect themselves and the family as a whole. They are the bread winners, must get and preserve the means of holding social rank and place, must strive for wealth and business and professional prominence, which mean, for themselves and family, travel, wider opportunities, education and a fuller and completer realization of the better things of life,—must constantly battle to hold their own and win out in the most intense kind of industrial competition. The church problems relate to these vital things of life only incidentally and casually.

The old dogma and unquestioned faith have been shattered, but the church has failed to supply a reasonable philosophy consistent with modern science and with current religious teaching. It does not offer a reasonable explanation of the manifold problems of life from the viewpoint of the busy business man. In short, the church problems are not, as at present stated, vital life problems calling for immediate and personal solution from men whose energy and enthusiasm are absorbed in the tremendously exacting and strenuous struggle for success, for honor, for very existence itself, which modern industrialism demands.

The trouble is both with the church and with men, and the church needs men to energize and enthuse and render more practical and applicable to events and affairs of life which touch the heart and soul and reach into the elementals of real religion, morals and social life, fully as much as men need the church. What the man demands from the church is a more straightforward, frank discussion in a practical, philosophic way of the religious and social phenomena of the present day, with the correct historical retrospect and less over-soul and literary criticism and the ephemeral fads and fancies of pseudo social reformers. The church must relate itself to the intense, concise, practical, frank spirit and impulse of present-day life if it would regain its hold on men who are now disposed to refer its problems to the women. It must become more democratic, less a place to sit and wonder and passively applaud and blindly accept and follow, more a place for directed leadership for the witenagemot activities of our Anglo-Saxon ancestors.

II. There are many reasons, some already expressed. Principally because he does not take the church very seriously. Many other things offer relaxation, rest, change of thought, opportunity for culture and the consideration of the serious problems of life. It does not offer to supply any of his vital needs, give a place for the exercise of dormant activities. His daily life is pitched to a key of intense struggle, calling into play all the energies of mind or body, or both, and the church offers him a choice of a doctrinaire sermon as closely related to modern life and as intensely interesting as the Code of Hammurabi, the biography of some amiable person who can be found in the Britannica under the appropriate letter, the criticism of a new book, the theory of some new social reform not yet past the experimental stage—all these very good in their places, respectively, but offering for the day of rest, recreation and change of thought and activity little to rejuvenate, revive, rest and strengthen, and touching such a critically meager part of what vitally affects man's life.

12.

I. Because she is the spirit and life of the family, which constitutes the home. The church is in a degree the home of a community, at least to those who avail themselves of its privileges. Woman, by the goodness of her heart and the labor of her hands, is by nature a worker and preserver of the home, and it is wise that she should have a voice in church problems.

II. Because they do not believe as in former times that it bears such a relation to the life after death. They have not yet learned the potency for good in this life, the religious aspirations fostered by church-going habits.

Having abandoned the faith founded on miracles they have

not awakened to the potency of the association of higher ideals.

13.

I. It is one of the modern man's grievances that the church has always insisted upon postal-card answers to encyclopedic questions.

As to the first question, then: He delegates such problems to nobody—man or woman.

II. Whatever his individual progress may have been, he has a manly sense of having reached his majority and resents, on the part of the church, what he considers an assumed authority.

The modern man feels in the full strength and verity of his manhood that he has certain vested rights in himself; that his conscience is his own; that the universe is responsible for him and that he is responsible to it and not to a moot court inside of it. So he has filed his plea in abatement to the jurisdiction and calmly awaits the decision of the Supreme Court.

14.

I. Men are less spiritual than women; women are the refining influences to men. The church is the moral center whose influence is radiated to the home and family. Women naturally seek this influence and men occasionally follow the women into its atmosphere.

II. Men of the present day remain away from church mainly on account of liberal thought in religious matters. Men believe it unnecessary to go to church these days to save their souls, and most men, not appreciating the ethical advantages, prefer to do only such as their fancy or pocketbooks dictate, enjoying the country, games and amusements, or taking it easy in general.

I have neither time nor disposition to add note or comment to this impressive sermon. The words of derogatory criticism upon the church, sermon or service, I for one have no disposition to parry or deny. Under proper circumstances, as you, my regular hearers, know, I am ready to admit and enforce all these limitations. Whatever of appreciation of the church and appeal to conscience these letters may contain it has been my constant pleasure to try to enforce, and I will not try to condense the pulpit message of twenty-five years into the few minutes that are left me for this discourse. Some of you began to listen to me when I was a young man, and we have grown old together. You know what I would say, and I need not ask you to be further informed of the strengths and weaknesses of this church and its minister.

I shall content myself, then, with a few sentences concerning the fundamental and permanent place which the organized instrumentalities of religion should occupy in human life; a place which grows with the growth of civilization and widens with the widening of human sympathies and human knowledge.

Whatever else the church may or may not stand for, it permanently and preëminently stands for the deep things of life. When marriage vows are consecrated, when life renews itself in the cradle, when the holy ties are snapped by death, when shame comes upon us and life's horizon is darkened by sins and mistakes and sorrows, in some form or other the soul reaches out for companionship and seeks expression at the altars of the Most High.

The church stands for the long things as well as the deep things of life. There are religious fashions, but religion itself is never fashion. The awe of the soul as it stands in the presence of the inscrutable mysteries, the humiliations born of weakness, the shame in the presence of shortcomings, the ecstasies of love's fruitions, and the daring hopes that defy life's limitations,—these things are as permanent as life, testified to by the crude temples of Mesopotamia as by the domed glory of St. Peter's; witnessed to none the less by Quaker silence than by the symphonies of Beethoven or the devout phrases of Fénelon, à Kempis and Channing.

The church stands, again, for the broad things. Independence is a noble boast, but life is too solitary at best. There are wants which bank deposits cannot supply, needs which mock our bravest self-reliance. There are times when the little self-conscience appears to be hidden in the bigger conscience of the community; when the singular pronouns are swallowed up in the plural numbers, the aching conscience of the "I" soothed and comforted in the more adequate "we."

This, then, is the high paradox which these brothers confronted. Churches change and die; the Church lives on forever. Ecclesiasticisms are outgrown, but there is an everlasting hierarchy that the soul at its best respects. Renan, the iconoclast, who exposed the crudities of the church with a merciless hand, affirmed that the Sabbath, with its attendant sanctities, was the outcome of a high stage of civilization and a necessary attendant upon the same.

In addition to the breadth, length and depth of the interests represented by the Church, it is vindicated by the permanent needs which, to a greater or less degree, it perpetually supplies. It helps make effective the emphasis of conscience. Life is full of temptations; business full of pitfalls. It is so easy to cut across the corners; to make that diagonal which ought to be square; to go around and make crooked what ought to be straight. The Church sets itself over against the seductions of trade when it attempts to find success at the cost of integrity and intelligence. Whatever dogmas may fail or fall, the infallibility of the multiplication table, the unflinching equity of mathematics, the divine demands of figures, remain. Fidelity to one's word and purity in one's life are not easily attained, and with all the helps how far short do we all fall! We need the Church to help correct our narrowness, to help consecrate our resources. Pitiable is the soul that does not know how to divide its store, whether the store be a crust or a million. All the triumphs of science, art and commerce point to some kind of cosmopolitanism, some mighty togetherness, of which the Church is the best outward expression and the most permanent exponent of the unsatisfied yearning of the human soul. The Church today is the sole organization that seeks the divine inclusiveness; that includes young and old, men and women, rich and poor, black and white, believer and unbeliever, within the scope of its sympathies and the field of its labors, however inadequate its labors may be and imperfect its instrumentalities. Fallible and transitory as any one of its expressions may be, the Church has outlasted and outreached all the other organizations of time; and the ultimate tribunals of history have vindicated those who have died as malefactors, condemned as criminals, when they stood for the sanctities of soul and the communion of saints.

The story of civilization is but the story of expanding brotherhood. "Coöperation" and "Combination" were words of religion long before they became, first the dread, then the shibboleth of the industrial and economic world. And while the Church stands for the imponderable realities, the supremacy of spirit, the non-material wealth of the world; while it stands for the charities of the mind; while it is engaged in the warfare of love, wielding the mighty weapons of the spirit, it is to stay.

The Church is the guardian of the weak things of the world, and they have been the mighty forces of history. Christianity was manger-born. Judaism waxed mighty in captivity. American Puritanism and republicanism once floated in the leaky Mayflower.

Whatever incidental causes may be offered and accidental excuses may obtain for non-attendance and lack

of interest in the affairs of the church,—the real reason, now as always, remains,—that mountain peaks are difficult to scale.

The battle of life is on the advanced line. The psychology of this seventh-day weariness, the tired feeling in church, is strangely simple but curiously overlooked. The study of undeveloped and of aborted organs is ominously pertinent to these studies. It is the unused muscle that tires. The torpid cells in nerve and brain and conscience soon fatigue. They grow restless for want of adequate training. The man who can sit on a hard board in incelement weather for two hours, watching a game of ball or listening to the vapid vehemence of a political spell-binder who uses a bushel of words to express his pint of thought, but who is "too nervous" and "too tired" to sit an hour and a half in good company, in a comfortable seat, to join in hymn and prayer, meditations on highest things, to whom thirty minutes of a sermon grows wearisome, however high the theme and worthy the handling, ought to understand himself. There are weak muscles, debilitated organs, in his nature that need attending to. There is something wrong in the training of a boy or girl who comes into the teens with an infant mind on the side of the deathless problems and noblest inspirations of the soul; one who can master the problems of geometry but confesses his incapacity to understand the discussion of the simple problems of duty, the geology and the botany of love as found in home and in society, is already the victim of a one-sided training.

Religion is an experience, and not a theory. Worship is an emotion, and not a formula or a philosophy. When prayer ceases to be the childish teasing at the throne of an omnipotent King it rises into the higher realms of praise and appreciation of an infinite Father. To cut out prayer, in this higher sense, from the realm of our interest and appreciation, is to turn our backs on poetry; to scoff at Beethoven and the great tone-masters: to render ourselves blind to the meaning of art and architecture; it is to defy the muses and to reduce life to the platitudes of trade and the condiments of the kitchen.

Ultimately this is no question of sex. The great confessors of the world, the mighty prophets of history, the oracles of the better life, the captains in the crusade that fight with no carnal weapons, have been largely men, but not exclusively so. Sex is a superficial line in the profundities of soul.

Our questions and the answers elicited thereby drive us back to the more fundamental problems of training. "Christian nurture," not "Christian conversion," was Bushnell's high phrase. The psychology of habit, the lessons of the gymnasium applied to spiritual athletics, are the studies that will reveal to us the true answers to our questions,—Why are men disposed to evade religious problems and to avoid church-going habits? When we seek this answer, the masculine gender drops out; it becomes a human question, and all the alleged excuses,—the imperfections of the Church, the weariness of the sermon, the pre-occupation of the mind,—are only so many arguments for renewed interest in religious problems and a more resolute cultivation of the habit of systematic and regular assembling of ourselves together in the interest of the things that are more excellent. In this work the preacher, unless reenforced by the teacher, and both are baffled in their attempts to enlarge the souls and enlarge the lives of those with whom and for whom they would labor by the carelessness, indifference and inefficiency of parents.

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Secretary.

To whom all contributions for this Department should be sent.

A Minister With Ideas

The Rev. W. M. Short, pastor of Beacon Hill Congregational Church, has some unconventional ideas of the place of a church in a community and of a minister's relations to his congregation. Mr. Short is a member of the Industrial Council and attends its sessions regularly. He has an office downtown in the Bryant building and he makes it a point to take luncheon with men of his congregation. There is danger, he thinks, of a clergyman getting too much of the feminine viewpoint.

"What do you regard as the purpose of the church?" Mr. Short was asked last week.

"A church of intelligent and trained people," he replied, "is an organized company of character builders. It aims to understand the problems of man-making in the city and to address itself to the practical tasks of making stronger and better men and women and teaching them to act better in their relations one to another."

"How do you get your 'trained people'?"

"In several ways. The unique feature of our work, to the observer, is the Wednesday evening meeting. We have just finished a course in psychology. That sounds frigid. But the fact is we have never had prayer meetings so deeply devotional as these. The attendance has equaled one-third of our Sunday morning audience, and two-fifths of the number have been men, mostly young men, from the schoolboy of seventeen to the business and professional man of fifty."

"How did you get the younger men into the meeting?"

"I called a company of them together and told them I very much wanted them to get into this work. One of them said, 'We will do it if you will make it worth while.' Well, I like that sort of challenge. They came at first because I wanted them to. They stayed because they found it interesting. And now a much larger number have pledged their support to a course in 'Christian evidences.'"

"What about your Sunday-school?"

"In that we are trying to do for all ages what the Wednesday evening study is doing for mature minds. Our school is graded, so that each class has its own lesson suited to its age and taught by a teacher who aims to be a specialist in this particular grade."

"What do you do for outsiders?"

"That's a problem. Thousands of young people are thronging to our city from Kansas and Missouri. For these our churches are not doing very much. One of the prime necessities is to give them a chance to get acquainted. They are lonely and want friendship. So we have a young men's club and a young women's club and Christian Endeavor societies. We ought to have a building for gymnasium and social uses. For the Church may as well cease to denounce saloons and the various amusement places that lower the ideals and attainments of manhood and womanhood unless it is going to do something for the throngs of young people who have no homes in the city or, having homes, have in them no helpful social life."

"Do all these activities leave any room for preaching?"

"They make preaching worth while. The sermon is in touch with present-day problems. A church is more than a study class or a social club. The so-called liberal church usually fails because it ends with the intellect, spends itself, like the Athenians, merely to tell or to hear some new thing; while, on the other hand, many orthodox churches fail because they degenerate into mere select societies, self-centered, correct-thinking like the Pharisees."

"Then you are not afraid of getting too far from what people call 'the gospel'?"

"Not at all. This search for truth on the one hand and effort to help at the present problems of society on the other hand sets the pulpit just where it belongs—in the very midst of the intellectual and social problems of the times. It is the Church's function to bring the assured results of modern thought to bear upon the practical problems of life of the everyday citizen. Until the Church does something of this sort it cannot do much more than just to keep the wheels of traditional machinery going 'round."

The following epigrammatic sayings are taken from the sermon last evening by Rev. Wallace Short, pastor of the Beacon Hill Congregational Church:

Most boys never do become men, but are always irresponsible and incompetent children; while the duties that belong to the higher institutions of civilization are borne by a few. Most people do just as much as is necessary to draw their salary or hold their job. And when this is done they seek ease and amusement. They feel no urgent summons to see what they can make of themselves; no call to "become noble clay under the hands of the Almighty."

This world with its full range of responsibilities is God's way of making a boy into a man. Men are made by meeting all the duties that life brings and taking the discipline and the buffeting; by accepting life's responsibilities to the full, and taking the consequences, and learning to stand where the storms beat and the tempests rage.

The three-score-and-ten are thus a swift, alert, eager journey from infancy to manhood, where he that used to be a boy stands now "on the heights of his life with a glimpse of a height that is higher."

Manhood is a matter of degrees. Most people attain the physical proportions—they grow to the proper height and weight. But that is only the animal part of manhood, important, but yet the least part.

The majority of people learn to fit into the industrial machinery somewhere, and become a "hand." This is the second step, important, but falling far short of any true manhood.

Step by step the true man advances through these primary grades of the school of life until he has met the responsibilities of home-making and of good citizenship and of mental culture and spiritual development, and has shared the real duties of education and religion.

Man is made truly and fully man just in proportion as he accepts in the widest range and fullest degree the responsibilities of living. We are made by the duties we perform and the loads we carry.

Personal and political failures come because people insist on remaining forever children. They try to escape duty and shun responsibility. Instead of trying to see how much they can live they try to see how little. Instead of pressing into the full-orbed life they try to live in some little child's segment of it. They do only what they have to do. Finding no zest in work, they must be amused. Finding life on a dead level to be monotonous, they rush after costly sensations to get relief. Such responsibilities as they must assume are accepted reluctantly, while they look back longingly to childhood as the happiest time.

Manhood is infinitely happier than childhood if only one has kept true to his great ideals and his noble faith, so that he has yet something big enough to live for.

The Church at present is little more than playing at the business of making men and bringing the better kingdom. It is doing a little good, but might be doing vastly more.

Trying itself, largely, to dodge or deny the accepted results of modern thinking, it is in the main playing a child's part and not a man's part in educational and religious leadership.

Trying to avoid trouble and escape the discipline of battle, seeking to speak rather what is "safe" than what is true, its crew tends easily to become a company of good old women sailing close in shore instead of courageous seamen.

Many laymen of keen business ability are but children when it comes to efficient management of a church. For the business of dominating the great democracy with ideals and faith requires qualities of a far higher order than material success. The Church must have business sense, and something more. So it happens even yet that "the sons of this world are for their own generation wiser than the sons of the light." —*From the Kansas City Star.*

The World-Smiths

What is this iron music
  Whose strains are borne from afar?
The hammers of the world-smiths
  Are beating out a star.
They build our old world over,
  Anew its mold is wrought;
They shape the plastic planet
  To models of their thought.
This is the iron music
  Whose strains are borne afar;
The hammers of the world-smiths
  Are beating out a star.

We hear the whirling sawmill
  Within the forest deep;
The wilderness is clipped like wool,
  The hills are sheared like sheep.
Down through the fetid fenways
  We hear the road machine;
The tangled swamps are tonsured,
  The marshes combed and clean.
We see the sprouting cities
  Loom o'er the prairie's rim,
And through the inland hilltops
  The ocean navies swim.

Across the trellised landways
  The lifted steamers slide;
Dry shod beneath the rivers
  The iron stallions glide;
Beneath the tunneled city
  The lightning chariots flock,
And back and forth their freight of men
  Shoot like a shuttlecock.
The moon-led tides are driven back,
  Their waves no more are free,
And islands rise out of the main
  And cities from the sea.

Smiths of the star unfinished,
  This is the work for you,
To hammer down the uneven world—
  And there is much to do.
Scoop down that beetling mountain,
  And raze that bulging cape;
The world is on your anvil,
  Now smite it into shape.
What is this iron music
  Whose strains are borne afar?
The hammers of the world-smiths
  Are beating out a star.

—*Sam Walter Foss.*

The Future South

With improved economic conditions at home and a less threatening race problem the South will perhaps be no longer subject to that ruinous drain of her energetic and ambitious youth to the cities of the North; and on the other hand, the South will receive an increasing immigration of young men from the North and West eager to share in her rich but ill-developed natural opportunities. Finally, if the boast that the Anglo-Saxon race is peculiarly gifted in the realms of politics and the higher imagination be justified, our man of the Midi has a great future; for not only is he almost pure Anglo-Saxon, but his race has been warmed by the generous sack of his own semi-tropical sunshine; he is a blend of reason and passion new to the world of endeavor and service.

E. N. Vallandigham, in the June Atlantic.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Haywood on Trial.

The celebrated trial at Boise City, Idaho, was formally opened by Prosecuting Attorney Joseph H. Hawley on June 4, and for nearly a week the star witness of the state, known as "Orchard," has been on the stand and demonstrated himself "either the greatest criminal or the biggest liar" of court records—possibly both. It is too early to form any reliable judgments as to the guilt of Haywood, or of Moyer and Pettibone, but the fact is undeniable that the murders which "Orchard" claims he committed for a price did take place and literally a score of human lives were ruthlessly sacrificed—for some dastardly purpose. The details are revolting, the cold blooded crimes are simply intolerable in a "civilized" country—if, indeed, civilization can be claimed by a community which permits such a catalogue of savagery. While it would only add to the crime to punish any innocent men—and recent developments seem to prove that Moyer at least is not the man of Chicago and Joliet history, as the *Chicago Journal* asserted—it is surely high time for some very radical and unwavering enforcement of the law in these western states. Clearly the authorities, as well as the Federation of Miners, have very serious charges against them and the only safety for state or nation is in the rigid execution of the law.

Mayor Schmitz Also on Trial.

On June 5 the trial of the "labor mayor" of San Francisco was begun by Assistant Attorney Heney, who charged Mayor Schmitz and "Boss" Ruef with plotting to "carry on a systematic scheme of blackmail" through the instrumentality of the police commission. Whatever the outcome of the trial it is already admitted that "graft" in its worst form has appeared in the city so lately the object of the world's generous sympathy and now so generally the object of scornful pity. It must be admitted that "union labor" has not justified its ambitions, either in business or politics, by the Golden Gate: so easy is it to criticise the capitalistic ruler, so difficult to take his place and improve on his achievements.

Victory in New York.

At the other coast of the nation the "Public Utilities Bill" was signed by Governor Hughes, of New York, on June 6, which undoubtedly touches the high-water mark in political reform, at least among all measures passed by state legislatures. In brief, this bill places under direct state control every public service corporation in the state, excepting the telephone and the telegraph, including all business of railroads, express companies and common carriers done within the state. The bill was bitterly fought by most of the rich corporations, was vetoed by Mayor McClellan, of New York City, to whom the law provides that all bills affecting the city must be submitted, but was again passed by the legislature, chiefly through the personal influence of Governor Hughes, and has now become a law. No state of the nation has done anything so far-reaching or so helpful from the standpoint of righteousness and the "square deal."

A "Poison Squad" in Chicago.

According to daily papers the American meat packers have contributed $250,000 to establish a "meat college" in Chicago under the supervision of President James, of Illinois University, with representatives of Michigan, Cornell, Yale, Harvard and other institutions on the board, for the purpose of making food tests and demonstrating what meats are good and bad, etc. The method pursued by Dr. Wiley in the government bureau at Washington will be pursued, and some self-sacrificing young men will be given free board while their stomachs answer the questions submitted. It is claimed the packers now wish the fullest publicity as the only salvation from the loose information current a year ago and so destructive to their business. It begins to look as if some of us were finding out that whether a corporation has a soul or not its crimes may prove "infinitely stupid." The old aphorism about honesty may come in play again!

Russian Duma Reaches a Crisis.

After a royal battle Premier Stolypin has carried the Constitutional Democrats with him against the ultra reactionaries, and compulsory expropriation of land has been abandoned. This has saved the life of the parliament—which would have been dismissed at once had the radicals won—and has increased the possibility of a real progress along evolutionary lines. But the radicals have been hopelessly antagonized by the Constitutional Democrats, and the latter have seriously weakened their hold on the peasantry. The ship of state still sails in troubled waters, but this crisis is passed and the outlook is distinctly improved.

Strike of Wine-Growers in France.

A most remarkable demonstration took place in Montpellier, France, last Sunday, when about 500,000 poverty stricken wine growers crowded into the city, demanding—for economic, not hygienic, reasons—that the government put a stop to the manufacture or adulteration of wine by the use of chemicals. Churches, city governments, railroads and the people generally sympathize with the demand, and the orderly parade of the thousands of ragged men and women giving voice to a demand of manifest wisdom and justice to producer and consumer alike, makes this struggle one of the most remarkable in history.

A Textual Reminder.

"How hardly shall they that have riches," etc., seems to be a popular text just now, considering the stories of divorce and scandal multiplying on every hand. Whatever the truth or fiction in the Howard Gould troubles, so prominent in the papers recently, one fact is clear: the financial achievements of Jay Gould have not brought a harvest of blessings to many of his descendants. What a commentary on life is the demand of Mrs. Gould for $250,000 a year alimony! What escape is there, either social or moral, for a man whose income is one million dollars a year, and who has never learned the privilege and the joy of ministry, the service of mankind? Who else is so pitiable?

No Union Buttons Worn by Firemen.

In compliance with the order of Fire Marshal Horan the Chicago firefighters no longer wear a union button, and presumably will abandon all relation to unionism. The change in the School Board is said to herald a similar action on the part of city school teachers and Mayor Busse is credited with discouraging unionism among public employees on the ground that those who must serve all the people should not teach the doctrines of one faction or class of the people. This principle is opposed to the one credited to former Mayor Dunne that the policemen could form a union if they chose.

Art Institute Election.

At a recent annual meeting the officers of the Art Institute gave a very encouraging report, showing an attendance of over 600,000 yearly and a total of 2,500 students in its classes. Mr. Charles L. Hutchinson is justly credited with a very large share in the progress of this great institution of moral and social uplift; he was re-elected president for the twenty-fifth consecutive year.

Bible Stories in Court.

Because Dr. Gustave A. Hoffman, of St. Louis, made a donation of $5,000 to the Missouri Bible College some years ago and now refuses to pay his note given for that amount a suit has been begun involving questions of Bible interpretation. Dr. Hoffman alleges that not only this Bible college but even the Chicago University is given over to infidelity. Rev. J. W. McGarvey, of the Bible College of Kentucky University, and other prominent members of the Christian denomination have been called as witnesses, and according to the daily press are expected to testify to the authenticity of the Bible record, including the story of Jonah. In spite of strong testimony there seems some doubt whether the story Jonah told "next morning" can be substantiated.

The Christian Socialists.

Declaring they were just as truly Socialists as anybody else, only they were Christian and not atheistic, the leaders of this new accession to the ranks of socialism held in Chicago last week their second annual fellowship conference. The meeting was not largely blessed either with prophetic or intellectual power, though there were some men of manifest ability and vision. The recognition of a great economic need, such as religion ought to minister unto with its principles of love and brotherhood, was often and justly said to demand the interest of the church and the Christian in the problems of humanity, but just how this movement can bridge the gulf between present day religion and present day socialism was not wholly apparent.

C. A. O.

The Narrow Way

The way is narrow? Ay, but think how wide
The fields it leads to. Wide as hope are they.
Into a larger life the path will guide.
What matter, then, if narrow be the way?

—*Mary M. Currier.*

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THE FIELD

"The World is my Country, to do good is my Religion."

The Asheville Conference of the A. L. A.

The American Library Association has just held, under most enjoyable auspices, its twenty-ninth annual conference, at Asheville, N. C. This was its second conference in the southern states, the first being that at Atlanta in 1899. The fact that when the Asheville invitation was first extended, in 1901, it was hardly taken seriously, so remote from all fields of library activity and interest did the location seem, while now library workers from Maine to California and Oregon, and from Canada to the Gulf, gathered with alacrity in this beautiful mountain country to the number of about five hundred, suggestively indicates how the library leaven is spreading and brings into prominence a not generally observed phase of the "awakening of the South."

The Chicago delegation—including a round dozen from the president's own library, The John Crerar—set out in a pouring rain at noon of Wednesday, May 22nd, in two sleepers. A supplementary party was picked up at Indianapolis, while from Cincinnati a special train of seven Pullmans carried the rapidly growing Western contingent onward. A neglected hot box compelled the abandonment of one car in the small hours of Thursday morning and necessitated some doubling up in the others, but with no loss of good nature. At Knoxville a delegation of nine members of the staff of the Louisville Public Library, headed by the librarian, joined us and spoke well for the enterprise of a library which had no existence five years ago.

Refreshed by one of those southern breakfasts for which Knoxville seems to be noted, our belated party journeyed on, following the windings of the French Broad through the long hours of a sunny afternoon whose temperature was the most summerlike that most of us had yet experienced this season. We reached Asheville, one hundred and forty strong, soon after five o'clock to find that the eastern party, of similar proportions, had arrived in two sections a few hours before. From nearer by, the Library of Congress had sent twenty representatives, the Carnegie Public Library, of Washington, five, and the Superintendent of Documents was accompanied by several members of the working force in his office. Counting themselves as southerners, several of the Washingtonians were already on hand and acting as hosts to meet and welcome new arrivals. Battery Park Hotel was the headquarters, but some seventy-five members were housed at the really more atractive "Manor," while an unknown number were scattered about in the smaller hotels and boarding houses.

With more than the usual energy, a program had been prepared for the first evening and notwithstanding fatigue and the lateness of our arrival, 8 o'clock found most of us in the ballroom of the Battery Park Hotel to listen to the welcoming addresses. These were three in number. Hon. F. T. Winston, Lieut. Governor of North Carolina, after humorously narrating his efforts to find constitutional justification for officially welcoming such a body to the state, warmly expressed his pleasure in doing so and heartily proffered the old North Carolina greeting, "How'd 'ye? Come in." Judge J. C. Pritchard, who presided, gracefully welcomed us on behalf of the city of Asheville, while Dr. Louis R. Wilson of the University of North Carolina extended the professional welcome of the North Carolina Library Association. To all these characteristic expressions of southern hospitality, President Clement ... Andrews responded happily on behalf of the Association and the meeting was then adjourned for a reception in the hotel parlors.

Punctually at 9:30 the next morning the real business of the conference began with the President's address on the "Use of Books." This, pronounced by some the ablest A. L. A. presidential address of recent years, was reproduced in full in the Asheville Citizen, but does not lend itself readily to abstract or quotation. There were, of course, the usual reports, but the main feature of the morning was the address by Prof. W. P. Trent of Columbia University. As a southern man with northern training Prof. Trent was particularly fitted to strike the keynote of this southern meeting with its backward and its forward look. He did so most happily with his interesting account of book collections and collectors in the old South and then with some very pertinent suggestions, drawn from his personal experience, as to fields not yet covered, and needs of the student and the literary man not yet met, by even the best of our libraries. One of these fields was that of early American literature. He also suggested closer affiliation of the Library Association with various scholarly associations including, say quinquennial, meetings at a common time and place, and emphasized the valuable bibliographical services such affiliated organizations might render.

Each morning brought its full and varied general session, that of Saturday, devoted to the Southern library movement, might well have a Unity article all to itself when printed reports have made the subject matter a little more fully available. Monday morning opened with a report on co-operation with the National Education Association, by Miss M. E. Ahern, editor of Public Libraries, and a response from the N. E. A.—Relations between libraries and schools from the school side, by R. J. Tighe, president Southern Education Association.

This session also included accounts of two pioneer movements of much interest, namely, the story of the work and aspirations of the Alabama State Deparment of Archives and History, told by its director, Thomas M. Owen, and the paper on "Libraries in State Institutions: the Book as a Tool," by Miriam E. Carey, inspector of such institutional libraries in Iowa. Both of these are worthy of more extended notice than present time and space allow.

Tuesday morning was devoted to the consideration of the use of various classes of books, including public documents. The same series of papers was continued on Wednesday morning, the final session.

Afternoons and evenings were filled with a multiplicity of meetings of sections and affiliated societies such as: the Catalog Section, which at one session listened to a very gratifying report on the approaching publication, on both sides of the Atlantic of an Anglo-American cataloguing code; the Children's Librarians' Section; the Bibliographical Society of America; the recently organized American Association of Law Libraries; the National Association of State Libraries; the League of Library Commissions, etc.

At mid-day of Wednesday, May 29th, the conference was formally and finally adjourned, Mr. Arthur E. Bostwick, superintendent of the circulating department of the New York Public Library, having been elected president for the coming year, and Minneapolis decided upon as the next place of meeting.

With real regret we took leave of our warm-hearted, hospitable southern friends and with the sense of a distinct broadening of the territory covered by our library interests, went our various ways, many to Lake Toxaway for a five days' rest, others more directly to the Jamestown Exposition, Chattanooga, Richmond, Washington or New York, as the case might be, others back at once to their regular posts of labor. Along with the memories of much pleasant companionship, surely all will take unfading pictures of the beauty and strength of the "everlasting hills" that invited us on every side, of the verdure of the multifarious oaks and of the wealth of color of rhododendron, azalea and laurel lighting the woodland depths, with over all the bluest of skies and the fleeciest clouds that one could hope to gaze upon!

M. E. H.

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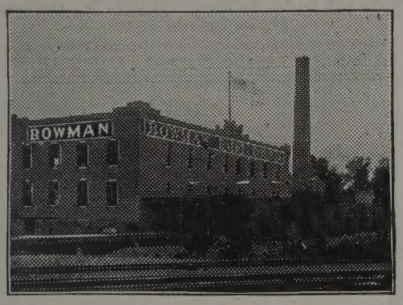

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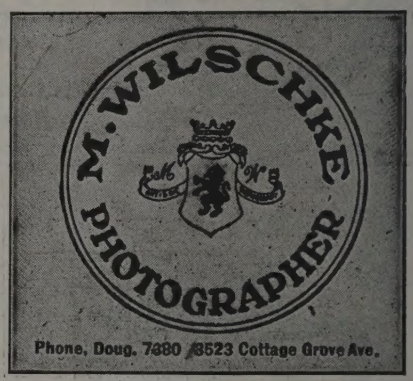

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